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THE

MISSIONARY LINK

FOR THE

Woman's Union Missionary Society of America

FOR HEATHEN LANDS.

VOL. II. *MAY, 1880.* No. 3.

We are glad to present in this number the cheering accounts of zenana work commenced in Cawnpore. Many who listened to the earnest plea from two of our missionaries for this outgrowth of our India work will rejoice to see the promising prospects before us.

FOREIGN DEPARTMENT.

INDIA—Calcutta.

Letter from MISS HOOK.

A MOTHER'S INFLUENCE.

The patriarchal system exists in India: each son marries and brings his wife to his father's house and places her under the care of his mother, who immediately becomes the governess of the zenana, never failing to make her power felt for good or evil. The harmony of the household in a great measure depends upon the mother; but if she be displeased, domestic storms arise that are not only heard but *felt* by the Babus even in their distant apartments. The Bengali Babu loves his comfort, and he soon learns to concede much to the house-mother in order to secure a good dinner and smiling attendants to

serve him. There are laws in the Shasters to enforce great respect to parents. The Hindus think that we are quite wrong in giving the first claim to the wife; hence, by the time a woman is a grandmother (which is often the case at the age of thirty), her sons must pay due deference to her commands, or be considered bad men. The English have established in India institutions of learning, where most of the young men of the better classes receive a good education. The instruction given at the very outset must destroy their faith in their own religion. For example, they learn that the earth is round, while their Shasters tell them it is flat and rests upon the back of a tortoise. Again, that the eclipse is not the sun nor moon being swallowed up by a hideous monster, as they have been taught to believe. But woe to the young culprit who has the courage to express his doubts in the presence of the mother! If she be an orthodox Hindu, she soon finds a hundred ways of disturbing the peace of the whole family. Should any express a desire to become a Christian, she employs sweets, good dinners and persuasions to bring him back to their faith: if these fail, resort is had to drugs that in time destroy the mind, if not life itself. Hence, if a heathen will be a Christian, he must take flight, and forever after be banished from home and all that is dear to him. If it be a man, and his wife is willing to follow one whom she daily hears cursed, she too must fly if she can. But if a woman—one of our pupils—becomes a Christian, she too is not only cut off from parents, husband and children, but not being fitted for any employment by which she can maintain herself, what is to become of her? True, were our mission homes sufficiently large and means ample, we might offer them a shelter; but as yet we have not been able to do that, except in one instance. A widow came to us, was baptized, and lived with us six years, and three years ago was married to an excellent Christian clergyman, and is now, we trust, a helpmeet to him in his labors among the heathen.

We have given you some idea of what it is for a woman in India to profess Christ openly, and it will in a measure explain the reason that baptisms in zenana work are less frequent than

in some other branches of mission work; but do not imagine on this account the zenana mission is doing nothing. In the seclusion of the zenana there are many, many true believers in Jesus, who have discarded idol worship and are suffering persecution in consequence, but are not yet prepared to take that step which will render them outcasts.

We believe the effect of this work among the women to be even greater than others, in wearing away the trammels of caste that have their root in the family, in inspiring in many hundreds of homes the thirst for knowledge, in disgust of the old degrading heathen rites, and a conviction that their gods, whose histories are mostly details of impurities and crime, cannot be for them a merciful father or sympathizing friend. But still there are many thousands of homes in India alone where the Christian teacher has never entered, and the poor women know no better way of spending their leisure hours than in the most demoralizing gossip. Their clothing is such that they require no sewing, and in many families there are a number of girls who have nothing to do the entire day but comb their hair, idle about and do the mischief that is always found for idle hands and minds. Consequently jealousies, disputes and quarrels of the most disgraceful nature are continual scenes in the zenanas.

Throughout Bengal now it is becoming the desire of both sexes that the women shall be educated. But who is to do the work? Their pundits or male teachers cannot be admitted into the zenana, and there are no competent female teachers among themselves. Indeed there is such distrust of the women of their own land, that they would not admit the native *Christian* teacher, were she not under the supervision of a missionary lady. In the missionary they now place entire confidence, and admit her freely to teach what she likes. This gives an opportunity of introducing Christianity, and it is easy to predict that the next generation of mothers-in-law, in consequence of the effect of zenana teaching, will exert a very different influence in the family from that of their predecessors. The want of India now is more zenana teachers, and need more be

said to convince every Christian that these women are ready to receive that which will bring them out of their degradation, and give them a hope in the future. We can give it to them, and is it not our duty to do it?

Our blessings in this land are great; do they not lay us under weighty responsibilities?

A PLEASANT SURPRISE.

Through the LINK, I wish to express my gratitude to all the kind donors who have been instrumental in making our Christmas so cheerful. We have never received more useful boxes. Sometimes they have contained gifts not well suited to our wants, but this year everything was most wisely chosen and supplied some need—garments for the children and native teachers, sheets and quilts, most comfortable in the cold nights we are now having. The personal gifts to the ladies, for which all not only tender their earnest thanks, but express much gratification for the regard and sympathy therein manifest. And, lastly, the *dolls*, the much-craved and longed-for dolls, the delight of all little school-girls, and a pleasant sight for us who like to make them happy. You would feel thoroughly repaid for all your trouble could you have been present as we gathered about each nicely-packed box. Each lady was pleased to have an American print for a zenana dress, as well as the nice, strong cotton cloth. As parcel after parcel of the dolls, prettily dressed, appeared, the delight increased, and each presented the claims of her school. I grasped all I could for Rajpore, where are 320 odd expectant little hearts. Indeed our friends at home have been very good, and by adding a few toys for the very small children, we shall have enough to make a gift to each, so all will be happy.

I feel more than ever before that Christian friends at home are joining us in our work, and are wishing to help us carry our burdens. On many garments were pinned texts of Scripture, such as "Take no thought for the morrow," etc., and "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." And a thrill of joy passed

through me to find that while we had been unconscious of it all, such an ample provision had been furnished us. God's promises are sure, and I trust my faith will henceforth be stronger than ever.

May the New Year be as happy to you as you have made Christmas to the children.

Letter from Miss Harris.

GRATEFUL ACKNOWLEDGMENT.

Words fail to express my thanks to you for responding so nobly to my request for dolls. The number and style pleased me more than I can tell. There was nothing that could do the little ones any harm, as they only wear long pieces of fine cloth called sarrees, and sometimes a small jacket underneath. Some of my friends in England sent me dolls, so that altogether two hundred and three little hearts were made happy, besides a few toy books, etc., but these were not so much appreciated as the dollies. This year I made a great effort, and I invited General Litchfield, the American Consul, to give the dolls in my large Neemtollah school, inviting a few other friends to be present. The Babu from whom I hire the room had done a little in decoration, and gave me a few nosegays to do what I liked with. The children were seated in rows fronting the guests, the youngest in front. As the Consul entered, the youngest child there rose and handed him one of the nosegays, which seemed a pleasant surprise. When he took his seat, we sang a hymn and opened with prayer, after which he asked them questions about the catechism, and expressed himself much pleased with their ready answers, and then said a few words, telling them they were like people in a garden walled round, so that nothing could be seen ; but that education was to them like a tower, which, the higher they went the more they could see and know, and he hoped this highest of all education would be remembered by them, and they might all reach heaven at last. Then, three books were given to the best scholar in Scripture of the three classes ; afterward three large pictures to the best in

catechism : and then, if you could only have been there to have seen them as I called their names for the dolls ! It would, indeed, have rewarded you for all the trouble you have taken, could you only have seen the loving glances bestowed on the dolls. The next day (Tuesday) Miss Hook went with me to Bagh Bazar, which school is taught by a mother and daughter whom I believe to be Christians, though they have not come out openly as such. We did the same sort of thing as on Monday, and Miss Hook expressed herself satisfied with their attainments. The children here also were delighted, and promised to be very good next year. On Wednesday we gave the dolls to another school. As before, the children were questioned, and the visitors expressed surprise at the intelligent answers. They were asked why it was called the great day (this is the term used here for Christmas day) ? They were thought to answer more freely and quite as intelligently as white children. These children did not know they would be questioned, and their answers proved that they had thought of and understood what they had been taught. This, dear friends, should encourage you to go on working and to continue instant in prayer. In Neemtollah I have four teachers, the school consisting of 120 pupils. All read the Gospel of Matthew, Bath's Bible stories, learn the catechism—"the old, old story,"—and Bible verses, arithmetic (the highest long division), dictation, mental arithmetic, composition, geography and grammar. Three are reading the second part of "Entertaining Lessons in Science and Literature," which they spell, give the meaning of the words put into easy language, and the day I go I take away their books and make them write in their own words the lesson they have been learning. One little girl does not believe in idols, and on her father telling her to bow to them, she said : "I am not going to bow to these things only made of mud." Her father was very angry, and said if that was what her lady taught her she should not come to school any more ; but up to this time it is only a threat. She told the teacher she prayed to God every day, and being questioned as to what she said, repeated a little prayer from the "Peep of Day."

INDIA—Allahabad.

Letter from Miss Lathrop.

(*Communicated by the Philadelphia Branch.*)

INCONSISTENCY OF IDOLATORS.

I have just come across an old woman again, after losing sight of her for a long time. I used to read to her weekly. I gave up trying to teach her to read, after vainly endeavoring for months to make her know her letters. She seemed greatly to enjoy listening to the story of Christ, and, dull as she was, the truth I think entered her mind. Once she told me she had asked her husband what he should do if she became a Christian. He replied he should not permit her to remain in the house, and she wished to know if I would take her if he turned her out. I asked her if she did not think God was able to take care of her if she served him, and suggested that, instead giving herself any trouble about being taken care of, to try and win her husband to love Him, and then they could be a Christian instead of a heathen family. She did talk with him, and so did I whenever he was home at the time I visited the house. He is a confirmed opium eater and smoker, and his mind is too hazy from its effects for him to comprehend much. When I found them now the woman had on her forehead the paint mark showing she had performed idol worship that day. I was more sorry than surprised to see it. She had moved away from the old place and we could not find her, but she said we had deserted her, and no one came to tell her what was right. Some trouble had visited their house, as her husband could get no work, and so her little faith had failed her, and she fancied her long neglected gods were angry with her and she must do something to propitiate them. It was evident she had no real strength to bear trial, and her mind was quite bewildered. She and her little child showed plainly that they were needy, and she gladly accepted the offer of a little material aid, and now I hope to do her further good.

A missionary has begun a weekly service for the English speaking natives; as he has been instrumental in doing much

good in another place we hope he may be here, and urge the Babus to go to him weekly. The husband of the woman I mention promised to do so. I want to ask you especially to remember this case in your prayers.

I believe many give up the actual worship of idols, but their old superstitions cling to them, and many of their old beliefs, such as transmigration of souls, it is hard for them to let go. In Hinduism there is nothing bright and cheering, either for this world or another, only a succession of existences; it may be in the future a trifle better than the present, or it may be worse. "Who can tell?" is always their hopeless expression regarding it. Then their idols have such hideous forms, and the stories told of them are so bad that they can but degrade the mind. One who sees the people as we do, weary, sick and sorrowful, bending at way-side shrines, or in their own homes prostrating themselves before their terror-inspiring figures, must feel an intense longing to have them love and know the peace-giving Saviour, and enjoy the comfort and hope of our holy happy religion. How a thoughtful, intellectual people ever came to invent such a class of images seems matter for astonishment. The gods of a people are surely designed to embody their best thoughts, and looking at the Hindu Pantheon what can we expect from the mass of the people? Many tell us that they do not worship the image, but by the laws of association it seems to bring the deity to their senses. What kind of a god can it bring to their minds if not one in some degree like what they place before them? And if they do not worship idols, why treat it as if it had sense and feeling by fanning it and pouring water over it to keep it cool in hot weather, and covering it to keep it warm when it is cold; or why allow it time for sleep that it may be refreshed, and ring a bell to awaken it when its attention is especially desired; or why take it for a change of air and scene if it is only a useless piece of stone? One is reminded by all these things which are done of Elijah on Carmel, when he derided the priests of Baal.

They speak of God as the Creator, but in the next breath

they tell you God is everything and everything is a part of God, all emanates from Him, and is in turn swallowed up in Him. They depend greatly upon religious rites and works of merit, and yet a life-long self-denial, the most rigid austerities and the greatest possible works of merit are rendered fruitless if the person dies during the waning of the moon. The dark fortnight they call it. In such a case no advantage whatever can be reaped from them all in a future existence. In olden days so unfortunate was this half of the month deemed, that children born then were sometimes not counted as belonging to the family, and were cast out to perish or be sustained in the best way they could.

Letter from Miss Jones.

(*Communicated by the Philadelphia Branch.*)

SICKNESS BLESSED.

The head of one family I visit is a very respectable man with a good salary and as comfortable a home as you ever see among the natives. He has long heard the gospel preached and professes faith in Jesus. His only reason for not being baptised and publicly confessing Christ is on account of his family—his wife and daughters. The wife has always been a very bigoted Hindu, and I have never succeeded in getting her to read or talk with me. Her daughter, daughter-in-law, and a widow connected with the family I have been teaching.

For several months the Bo has been very ill. During this time the widow has become very much interested, and has been one of my favorite pupils. She reads well, has her lessons well prepared, but is specially interested in her Bible lessons. She told me some time ago that she believed what she had been reading about Jesus, and would try to please God in all she did. Since then she has been much persecuted by the family, and seems very much afraid of what others may say or do. She usually takes me into a small room and locks the door to keep others from disturbing us. She often tells me how unhappy she is and how alone in the world. Only last week she said to

me with tears in her eyes, "You do not know how full of sorrow my heart is. My happiest time is when you are with me." She tells me that when she prays something seems to comfort her, and that she wants to learn more about Jesus and how to trust Him. She has given up worshipping idols and I do not fear her ever doing so again, unless frightened into it by persecution from others.

While there two weeks ago I asked to go in and see the sick Bo. I found her very ill and weak and very much changed. She talked to me as she had never done before. She told me that she sometimes thought she would never be well again, and that she was very unhappy, and had been praying day and night that Jesus might forgive her sins. She told me she had been a great sinner, but that she had read the Bible, and persons had told her that Jesus had died for sinners, and that she was trying to trust Him. She said she was the mother of fourteen children, nine of whom had died under six years of age. I told her she then had nine children in heaven. She said she knew they were all with Jesus, and she longed to go to him too. She asked me to pray for her and I was much struck with this change in her, as she would never speak of Jesus before. Her heart seems softened by sickness and trouble, and I am hoping she may be led to give herself to Jesus and become his true follower. If she does, the whole family will become Christians.

Miss Smith writes: Some of my most pleasant work is not far from us, in an English part of the city, where we least expected to find Bengali women. One of these women was visiting in a house where Miss Caddy teaches, and when she heard that ladies who could speak Bengali visited among the people, she was anxious that one should go to her part of the town, and I was taken to open work there. I was surprised to find I was in quite a little village. The first day I had four young girls, now I have seven, four of whom are married. They all come to one house, and we have a very pleasant time, as they are most interesting and intelligent pupils, and love to listen to the Bible lesson.

INDIA—Cawnpore.

Letters from Miss Ward.

A NEW HOME.

I hope that your interest in zenana work has not lessened but increased. Oh! if to-day I could only bring you all here where I am and could show you the great needs, I am sure your deepest sympathies would go out for these poor women, and that your efforts to help them would be greater than they have ever yet been. You know it was decided that I should commence new work in a station where we had never attempted to reach the zenana women. After looking over the field, we decided on Cawnpore as the place where we could reach the most women for a certain amount of money. Cawnpore is about five hours distant in a north-westerly direction from my old home, Allahabad. It has a population of one hundred and fifty thousand, and is situated on the banks of the Ganges. During the time of the mutiny of 1858, many English people were massacred here. Some of the stories of the cruelty shown are fearful. In one well there were hundreds of bodies thrown, mostly women and children, the dying with the dead. After the mutiny was put down this well was sealed, and over it a handsome marble monument was placed—an angel with drooping wings. I must refer you to our Indian history for further accounts. There were two East Indian ladies at work here under another Society when we came, but what were two among the number of women in this large city but a drop in the ocean? We hope to be able to build up a large work. Already we have twenty zenanas that we are visiting regularly, and are constantly getting more. Soon we shall have more than we can attend to. We were obliged to commence in a small way at first and have hired a house of seven rooms, two of them little low rooms which cannot be much used in the hot weather. The rooms are all on one floor, not a flight of stairs in the bungalow-house. The roof is painted, and made of straw covered with tiles. The walls are of unburned bricks covered outside and in with plaster. We have rough straw

matting on all the floors, and hope soon to be able to get durries—a floor-cloth woven of cotton cord, generally in stripes of blue and white, looking more like rag-carpet than anything else. In our sitting room, which is the best room in the house, we have grouped the few pictures we brought with us. On a table, waiting for its frame, is one of the mottoes which was painted for me. The centre of the room is waiting for a round table which we shall soon purchase, and around which we shall gather in the evenings.

Our work at present lies mostly among the Bengalis, who are Hindus from the province of Bengal. We also have a few houses among the Hindi speaking people, who are natives of the province of Oude. Some of our women we already find interesting. I was well pleased with two women that I taught on Tuesday of this week. One, a widow of about forty, with a sad face, and the other a married woman of about twenty. The husband had found employment in some office here in Cawnpore, and had brought them with him. They were living in a small house; rooms opening around a little court. The floors were of mud, and rooms without windows. We sat in a porch close by the little court, which was then wet from the recent washing. The younger woman was reading in the primer, the other was further advanced. After finishing the secular studies, and giving them a lesson in needle work on a small piece of canvas, I took out the "Peep of Day" to read, and before reading began to explain to them who Jesus was. I illustrated the fact of his being our substitute by the story of two children at school, where the older offered to take the punishment for a fault of the younger. They seemed much interested, and repeated after me, "Our elder brother, our elder brother." The fact that Christ was our brother impressed them, and I cannot but hope and pray that He may seem very near and dear to them.

OPEN DOORS.

We have already about twenty-five houses that we visit, and in these houses we get as many of the family to read as possi-

ble. Sometimes four or five, sometimes only one, but in case only one reads when we take out the Bible pictures, others will gather about to listen to the story, and it is at such a time that we can tell them of Christ and His love. Yesterday we were taken to a new house that we have since designated by the name of Babel. The house itself was built of brick covered over with plaster. The gentlemen occupied the rooms around the first open court, and the women the rooms around the back court. Most Bengali houses are built around the two courts, and the women always occupy the rooms farthest from the front, as they must not be seen by outsiders. Think of being condemned always to stay in little back rooms not near as nice as our kitchens, and only being allowed to go out once a year or so, and then to go covered up in a palanquin, or a long, low, black box carried on the shoulders of native men. Well, as we followed a little boy away back we soon saw that we were in a crowd. There were five or six women, each with children about her, without any idea of order or quiet. Some of the women wanted to read, and when we sat down to teach them the children began to cry, scream or laugh so loud we were tempted to put our fingers in our ears. The women all talked at the same time, one about one thing and another about another, and seemed to think we could answer several questions at one time. Finally we persuaded all but three of the women to sit down and some of the little children were sent out. We spent nearly an hour with them, and at the end of that time, although very tired, felt we had accomplished but little amid all the confusion. We shall go there once a week, and hope to bring Babel into a better state of order before long. In this house there were two dear little girls of about eight years of age, who began to learn their letters. In a few months from this time they will both be married, but we hope they will learn to read before they are taken to their mother-in-law's house. In that neighborhood are several little girls whom we hope to gather into a school some time.

We feel that we have a very happy home. Missionaries don't need to be pitied. I used to think our privileges in being

in an established home in Calcutta or Allahabad great, and sometimes looked forward to starting a new place with fear and trembling. This coming to an empty house and really settling, seems much more like what as a child I considered a missionary lot, and it is not at all a hard or unpleasant one. Then there is something stimulating in seeing the new work pour in and the new fields opening. My friends, are you ready with heart and pocket to help us do this work for the dear Master? We do not know how long these doors may be open to us. This is the seed-sowing time. Remember we are planting the word in the centre of these houses, and we know it must bear fruit. Pray for us; pray for these poor secluded women, and may God bless you all with his richest blessings.

We already find plenty to do, and the extent to which we will carry it during the coming year will depend on the funds we have to use. Do friends at home realize that if they give of their substance more can be taught, if they withhold the women cannot be reached? If each would carry this thought home with her and feel the personal responsibility of it, I believe much more would be done. We are now entering twenty-six homes here in Cawnpore. We want to take many more and to establish schools for the girls. I have made enquiries and have heard there was not one school here for Bengali girls. A native gentleman just called, and in talking the matter over with him he says I will be able to find children who will come up to our house if I will open the school. You see the work opens before us faster than we can take it up. We will need to call in helpers from the country. We can get these teachers if we are able to support them. How I wish you could collect regularly $400 for the support of an East India lady here. There are two applicants waiting; but I know you will do what you can, and any help you can give will be thankfully received.

Letters from Miss Gardner.

VARIED SCENES.

December 20th. We landed at Bombay on the eighteenth in the morning, and took the evening train for Allahabad, and arrived there after two nights and a day in the train. Miss Lathrop and the other ladies met us at the station, and their welcome was so warm and honest that I felt at home immediately, and after only two days in their pleasant home I lost all sensation of strangeness; and am filled with a profound sense of gratitude to my Heavenly Father for not only allowing me this great privilege of serving Him, but at the same time surrounding me with so many blessings. The journey was a long, and to me, a tedious one, for I was extremely anxious to get here and begin my work of learning the language. I took my first lesson this morning, but after all, it was a sort of preparation for life in India.

I had my first glance of zenana life on board ship. One day as I sat reading on the deck, I glanced up and saw a little girl looking at me intently. A bright eyed little girl, in the queerest kind of dress, and with hands and feet, arms and legs, and nose and ears literally covered with rings. It was such an entirely novel sight to me that I in my turn, laid down my book and returned with interest the prolonged stares she was giving me. Miss Ward then came, and being able to talk with her, discovered that her mother was at the other end of the ship among the stranger passengers. Not being able to get a stateroom, they were obliged to have a sort of tent made for them. We lifted the curtain of the tent and found two women reclining among some cushions. The mother of the little girl had a very pleasant face, and it would have given me real pleasure to see her if it had not been for the dirty root she was chewing which made her mouth and teeth very black. She invited us in to see her, but just then we were obliged to drop the curtain very hastily for our young ship-doctor seeing us down there came and looked in too, and shocked the poor things terribly. What a life it is for them. We sometimes

sometimes found the ship life uncomfortable when we could go about it as we pleased. What must it have been for those poor creatures condemned to stay in that contracted space for so many days? On the day we landed, we saw a muffled object covered from head to foot with a sort of pink cloth, looking over the side of the vessel. It was this woman, allowed to come out only in this way. One's heart aches for them.

I think the feeling a missionary has, going out for the first time, is one of discouragement. One sees so much to do, and hardily realizing what has been done, feels there are so few to do it. At Bombay I saw a number of native men with a peculiar kind of hat, and they told me that they were sun worshippers, the hardest of all people to be moved, and there are so many of them! I wonder if the people at home realize what there is out here; how many there are who do not know, who cannot love because they do not know our blessed Saviour, whom to know is life and the only life. I am sure they do not or they would come themselves, or send others.

VISIT AT ALLAHABAD.

December 31st. It seems ages since I left America. The greenness has worn off and I am beginning to take things as a matter of course, even being waited upon by a bare-footed man and having my layah sit down on the floor when asked to wait a minute. It troubles me not to be able to make myself understood, a difficulty, however, that I trust time will overcome. I spend a great many hours each day in studying and am beginning to enjoy it. For the first week or so it did not seem possible for me ever to accomplish anything and I was really discouraged, and began to think I had mistaken my vocation; now, I hope to be able to use it before the end of the year. I went out the other day into the little Bengali school back of the house and examined the little ones in their letters and easy spelling, having been through the primer and first reader myself, I felt competent to teach others, though I am bound to confess I was more impressed with their knowledge

of it than of my own, but they are dear little children and I love to even try and teach them.

Miss Ward took me last week into some of the zenans with her, and I saw for the first time something of the home-life of the mothers of these children. It is such a *sad* life. To one seeing it for the first it almost seems as if it were impossible for them to be even tolerably happy, yet some of them are so bright and cheerful, and apparently get a good deal of enjoyment out of their way of living. One woman was just dressed for some visit she was about to make to another zenana. Very brilliantly dressed she was, too, in her rings and bangles, but it seemed to me, as I looked into her pleasant face, as she laughed and talked with us, that I could see an irrepressible sadness back of it all, and I see it in all their faces. I am sure there is an unconscious misery in all their lives, a misery they cannot express because they know nothing better. How could it be otherwise, with so little here, and with no hope for the future? How thankful one ought to be, who *knows* that his Redeemer liveth. I do not believe any one who has not been in some heathen country can be half grateful enough that he is a Christian; one feels like shouting, "O, I am so glad!" I wish there were a short way to India that Christian people might come here; they would be filled so full of gratitude that all the rest of their lives would be praise and thanksgiving just because they were Christians, no matter what else they had or had not. They would never feel like complaining about anything again.

It is a surprise to me what interest these women take in a new comer. They all seemed as glad to welcome me as if they had known me ever so long. One of them asked me in Bengali, if I could speak her language, but not understanding her I shook my head, whereat she was much surprised; she told Miss Ward she *knew* I didn't know the language, but then she thought I might have said no when she asked me. I do not go into the zenanas much, but am longing for the time to come when I shall go to do my part of the teaching. To-morrow, New Year's Day, Miss Ward and I start for Cawnpore. Miss Anthony is already there and at work; the prospects of a large

field of labor there seem very great, and we are trusting and praying that God will bless the work there even as He has done here and in other parts of India.

As a new comer I have been very much interested in finding out what has been and what is being done in different parts of India. Such a wonderful work has been going on in the south during the year seventy-eight. It is estimated that not less than sixty thousand idolators cast away their idols during that year and came into the Christian community. It was the year after the famine, and I suppose many coming for physical needs found what they needed still more, the Bread of Life, God thus blessing their sufferings to their good. How the hearts of the laborers down there must have been gladdened and encouraged. It is the oldest Mission field in India, and much work has been done there for many a long year. But they are having their reward. We cannot help praying here; "even us," too.

FIRST IMPRESSIONS.

Jan.—I am writing from what may now bec alled my Indian home. We have succeeded beautifully, and I sincerely wish some of you could look in upon us to see how comfortable and happy we are, and also what a home in India is like. It has all been so new and strange to me, that I suppose those at home have as litle idea of what it is like as I had, but I find it very pleasant notwithstanding the longing thoughts I send across the waters to America.

To-day has been rather an eventful one for me. After finishing my Bengali work for the morning, I went with Miss Ward to her zenana work. The house to which we went was in an alley or gully as they call them here, one of the narrowest I think I ever saw, and the stairs up which we climbed were so dark and uneven that I stumbled, and was picked up by the pleasant-faced Bo who stood at the head to receive us, and who seemed really glad to do so. She led us into her room, where two or three other women and half a dozen children were waiting for us; then they seated themselves on the floor around us.

After a while I felt glad to be able to teach one to sew, whose husband would not allow her to read. I introduced her unaccustomed fingers to the mystery of holding a needle and using a thimble at the same time, a thing she found difficult to do. She is a bright intelligent woman, and though not allowed to read keeps both ears open while the others are learning, and listens very attentively when Miss Ward gives a Bible lesson or sings them a hymn. It is a real pleasure to teach them, and I long for the time to come when I can undertake this work myself.

After leaving this house, we went over to a neighboring one belonging to a Brahmin, to see if the women would not read. At first they were afraid and would not open the door, but at length were persuaded that there could be no possible harm in just seeing us, so we went inside the court where the temple was, and their hideous idol Kali. It was the first time I had seen an idol, and was anxious to go closer to get a nearer inspection. But on no account would they allow me to ascend the steps of the temple without first removing my shoes, and even then if I had consented I could not touch the threshold of the temple. As I stood there, looking at this dreadful image, a young man with an intelligent face and manly bearing came in front of it and clasping his hands and bowing his head, prayed toward it. It was one of the saddest sights I think I ever saw. To have this not only useless and senseless, but repulsive piece of man's work put in the place of Him who loves His children so much, is very hard for a Christian to bear, and makes me long for the time to come when Christ will exert His power and this ignorance and superstition will be done away with entirely.

JAPAN—Yokohama.

Letters from Miss Fletcher.

A MARRIAGE FESTIVITY.

The "Tree" did not form a part of our Christmas programme, but in its stead we had a wedding, which, with accompaniments, was a very enjoyable substitute. The bride was one of our own pupils, who had been a long time in the "Home," and was one of the most highly esteemed as a helper in Bible work. The marriage was forced upon her and upon us by the ambitious designs of her parents. The husband whom they have chosen is of a good family, commanding a position of some influence by reason of a four years' education in America. He is intellectually a believer in Christianity, rather prepossessing in his exterior appearance, and altogether one whom it is the world's wisdom to esteem a wise choice. He acquiesced in the wish of Yasu and ourselves to have a Christian ceremony performed in the "Home," and he requested the services of Rev. Mr. Ballagh, for several years the pastor of the church of which Yasu is a member, to perform it. On Tuesday evening before Christmas the whole school assembled in the large prettily decorated school-rooms, and there they were married by the service of the Native Union Church in Japanese.

The bride was dressed in a crape robe of a soft lavender tint, so beautifully woven by the Japanese ladies; her "obi," or sash, was of heavy silk, exquisitely embroidered, and her coiffure was adorned with very beautiful combs and pins of fine tortoise shell. Many of the former pupils were invited for the occasion, and after the ceremony a feast in a very simple style of Japanese serving was enjoyed by the pupils and guests, and this was followed by a distribution of some inexpensive presents to the former. Many earnest wishes and prayers followed the young wife, that she may, by her loving example, lead her husband to a knowledge of her Saviour, whom to know aright is life eternal.

A few weeks previous another pupil was called home to see her brother dying of consumption. At his desire Mr. Inagaki,

the pastor of the Union Church, went with her, and was with the young man when he died. His death was triumphant and peaceful, in the assurance of faith in Christ. I do not know that his sister was directly instrumental in his conversion, but we cannot measure the influence of a consistent life of even a young girl, and her's is an instance of but one of the many families whose daughters are as lights shining in dark places, and are lighting for others the path to Heaven.

BURIAL CUSTOM.

One pupil went to her distant home in the north, taking with her the ashes of a young brother who died in this city. He was a little fellow of thirteen, apprenticed to some tradesman in Yokohama, and for weeks bore the sufferings of disease rather than quit his work. At last he was carried very ill to the city hospital, and his sister went to nurse him. When he was found to be in a dying condition his parents, hundreds of miles off, were telegraphed for, and started at once for this place. They were more than two weeks on the way, and when they arrived their son had been dead eight days, and all that was left to them was the urn containing his ashes. The day after he died his body was taken to a temple and burned, in order that it might be conveyed to his own country. When the parents arrived their grief at the loss of their only son would not be appreciated in our western countries, though it was never visible to us in countenance or behaviour. The sister told me that during their journey the mother had cut off her hair as an offering to the gods for the recovery of the boy. Vain sacrifice to the superstition which cannot satisfy its votaries! She said too, that on reaching the town to which they returned they could not go home at once, but must stop at some friends to have the proper ceremony of lamentation performed over the poor lifeless remains. The girl is an earnest Christian, and though still young will, we trust, be an instrument for bringing her family into the glorious light of the gospel of God in Christ Jesus. These particulars may give you some ideas about the surroundings of our pupils, and the

difficulties they encounter in their own homes, and so tell the story of their spiritual needs better than if other words were used.

Burning is very common, I think, in this part of the empire. There are at least two temples of a certain Buddhist sect in the neighborhood of this city, in the precincts of which the process of cremation is performed. It is the usual disposition of the body by the followers of this, the Monto-shishu sect, though others very often adopt it according to their liking.

Letters from JAPANESE BIBLE READERS.

MASA ITO writes: Before vacation I decided to go out to tell the "Old Story" of Jesus and His love to the people, those who had never heard. Unfortunately the cholera prevailed fearfully, but we did not fear, because we know that God is our Helper, for God has said, "Call upon me in the day of trouble; I will deliver thee." So we trusted in Him and prayed to Him always, and He heard our unworthy prayers. None of the Christians have died. When the cholera was prevailing over the town, sometimes we find good chance to go out to tell the poor people about this true way. Some seemed very attentive, but I am sorry to say some are not. Those who are attentive, I think they understand a little, so I hope you would pray for them that they may become earnest Christians.

I cannot tell how thankful I feel that God was pleased to lead me in the path of righteousness, for in my country there are many people who do not know about this religion and who are always walking in the path of darkness. My native district is a civilized place and some preachers have gone there and sold about three hundred copies of the Gospels, and those who heard received the good tidings of salvation with gladness, and besides, most of the people are very rich. Now-a-days, my father is living there, so I hope he will find good chance to hear the truth.

MACHI ISHIGORO writes: The blessing I have received from God is so great that I feel *very, very* thankful. It was already

a great blessing for me that I could come to Jesus, but not only that, I have still more an additional grace, that though I am feeblest Christian, I can tell others of the dying love of Jesus and the perfect way of salvation. In my native province there are very few Christians, and many hate the Gospel. By the great mercy of our God there is one man who was baptized in our Union Church and has gone there to gather a little flock for the Good Shepherd. He is a kind man and a very, very good preacher. During the prevalence of cholera last summer, many people died, but the Christians were all safe, so the foolish people thought the Christians had thrown poison into the wells and thus caused the sickness. They said they would kill Dr. Palm and the believers, but by the blessing of God none of them were hurt, though the enemies came in the midnight and broke down the church. So we were very sorry, especially for those poor unbelievers, but also I could never feel easy for the believers who were but a little company, and I sent a letter to ask how they are. Soon one of them gave me an answer, in which I found a blessing again. They said, "This is most slightest thing to suffer for our dear Saviour's sake. And if we look into the Bible history of early Christians, it is not to be compared with what they endured. Above all, Christ, Himself, was willing to suffer even the agony of the Cross for us. So if even our bodies were to be torn to pieces by those who surround our houses and churches every night, we are ready to endure all things, for Christ's sake." Then I was glad, *very* and very thankful for them.

Tori Shimura writes: During vacation I did not do anything worthy of telling others, but I learned many practical lessons which were very necessary to me as they taught me patience, humility and many other good things. It is, I think, good for me to be among unbelievers, sometimes, as it causes me to appreciate the preciousness of our religion more.

Please consider me as one of your friends, although I am of a different nation, because my heart desires the same thing you do—to spread the Gospel in my dear country, Japan.

Home Department.

The Reserve Fund.

In the Spring of 1872, our friends in Brooklyn, by loving zeal and unremitting toil, earned at an "Easter Fair," the sum of $10,000, which was given to the Society as a "Reserve Fund," to be used in a day of necessity.

During the Summer season of every year we have been compelled to draw upon this fund, to meet our stated foreign remittances, but with the exception of last year, when our receipts failed to equal our expenditures, we have been enabled to replace it before Dec. 31st. This deficiency, amounting to $5,000, we are endeavoring to make good by securing the names of fifty friends, who will be responsible for $100, either given or collected.

Are there not some of our interested readers who will uphold our hands, by adding their names to the list on the closing page of this number of our little messenger?

[F. E. J.]

More Hints for Meetings.

The President of the "Drops in the Bucket Band," Morristown, N. J., writes:

We have just had a very interesting meeting of our "Drops in the Bucket" Band—the second meeting,—seventeen members present, and nine more on the roll. There are a number of boys, which rejoices my heart. They know pretty thoroughly the Band motto, 1 Cor. 10 : 31, "Whether, therefore, ye eat or drink, etc., do all to the glory of God." They brought several interesting items about India, and some who were not prepared, had things suggested to them that they had read. It was al-

together lively and interesting. One of the boys asked if we would meet next week again. I received your letters about the money going to the little girl, passed around the receipt for their money, read the report of the last meeting,—and indeed, with our singing, etc., our two hours were too short,—3 to 5 o'clock. I had, upon breaking up, a few little cakes and a good romping play, and a friend brought a most generous basket of oranges from Florida. I really feel quite enthusiastic about this. I believe if nothing more were done, some seeds, sown in the hearts of these children now, will never be lost. My feeling about Christian work and philanthropy is to have it always happy, without dullness and gloom. Hence the little games and refreshments.

From Cincinnati, O., we hear of a successful parlor fair held by the "DOREMUS MISSION BAND." The *Cincinnati Commercial* writes:

"This Band is composed of twenty young girls from different religious denominations, and is led by their President, Mrs. S. J. Broadwell. This mission enterprise is a branch of the Woman's Union Mission, founded by Mrs. Doremus, of New York city, after whom it is named. The Band in Cincinnati organized last May. The object of the Doremus Band in this city is to educate a little girl in India. The young ladies have named her Eveline Vent, after a classmate of theirs who died here. The little girl is some three years old. She is to be educated under the teachers of the Woman's Union Mission in India. The young ladies of the Band have met once each month, at the residence of their lady President, Mrs. Broadwell, from whom they have received instructions, and whose gentle influence must ever linger through their lives, shaping them to a fine and thoughtful womanhood. The fair was a perfect picture of beauty in the glow of color of the fancy and refreshment tables, the flower table, with its wealth of bloom and greenery, and the pretty young girls, with muslin aprons tied with bright ribbons over their dresses and the little Normandy caps, flitting here and there."

Mission-Band Department.

The Lifted Stone.

Once in the corner of a sunny field, on the edge of a piece of woodland, there lay a broad, flat stone that had served the children in the neighborhood for divers uses. Sometimes it was used as a tiny table to spread their lunch on, sometimes to crack nuts on in bright October weather, and not seldom as a resting-place at the end of a long ramble, and so it had come to be one of the landmarks.

One morning, however, the children who passed that way found a marvellous change had come over their old acquaintance. No longer imbedded in the ground, as they had always known it, and rooted as if a portion of the underlying rock, it was raised some inches from the soil and poised there. Stooping down to discover a reason for this mysterious phenomenon, they found a crop of mushrooms underneath. The round white shoulders of hundreds of these delicate baby plants had actually pressed up the heavy mass of stone and lifted it clear from the earth in a single night.

It may be that some of our Mission Bands have been visiting the field of the lifted stone, and have learned from it the might of united "littles," so steady has been the welcome help from some who seemed least of all able to render efficient service.

About five years ago, there were two little girls who

were willing to give up their Saturday afternoons to work for the dear Union Missionary cause, and very faithfully they continued to meet through the warm summer time. As they worked on their interest grew and brothers were drawn in to earn and to save for the same object. Parents and friends bought the proceeds of their handiwork, mite boxes were set up, and other and older friends became enlisted, and so the little Mission Band actually had an existence and a name, though for a time only a name, for its one available afternoon, for more than one winter, was absorbed by other claims.

Still it lives on and has continued to increase its offering, so as to be able, within a year, to hand in five-fold its original pledge, while some of its strength has been expended through other channels for the same end, and over four thousand squares of basted patchwork, for little beginners in sewing, have been sent with dolls to India.

The Persis Mission Band ventures to ask a place for this bit of its history just to persuade others to begin, if only as they began, with the tiniest of attempts; sure, from the blessing that has followed their own work, that none are too weak to help a little when the Lord is pleased to use them.

MRS. J. HOWARD SMITH,
For Persis Mission Band.

1879.

Received up to January 20th,	30 00
May and October. From Miss Dietz,	35 00
May. From Mrs. Oehme,	5 00
" Mrs. Gore,	2 50
" Mrs. J. Howard Smith,	10 00
From Mrs. Thompson, "Link,"	50

MITE BOXES.

From Miss Parker and Miss Fanny Chaloner,	10 88
" Lewis Osborn,	1 53
" Miss Fanny Osborn,	1 43
" E. M. H. S.,	3 16
	$100 00

1879 and 1880.

January, 1879. Paid to Mrs. Dr. Few Smith,	30 00
August. Paid to Mrs. Dr. Few Smith,	25 00
Nov. 12th. Paid to Mrs. Dr. Few Smith,	30 00
Paid to Mrs. Dr. Few Smith,	14 00
Paid to Mrs. J. E. Johnson,	1 00
	$100 00

MRS. J. HOWARD SMITH,
For Persis Mission Band.

An Orphan Saved

A poor young Bengali mother lay dying by the wayside in one of the streets of Calcutta. A dark-eyed little girl of seven or eight years was clinging to her in an agony of grief and wonder, that her mother, her one only friend, no longer smiled upon her nor answered her. Cholera and famine had swept the land and left thousands like this sufferer, perishing in their tracks.

Presently a man in the uniform of the police came by, and summoning aid to remove the mother who had breathed her last, he himself carried the weeping child to the Foundling Asylum near at hand.

In this safe shelter, established by the British Government and placed under the care of the Missionaries of the Union American Home in Calcutta, the poor little waif met with the tender care so needed. With gentle word and touch they soothed her grief, a refreshing bath and clean garments were given to her, her long dark hair was neatly braided, a comfortable lunch was set before her, and cooled and quieted the little stranger found herself in a new, a Christian home.

After a time little Bella was transferred to the orphanage, that in this less populous home her lovely disposition might have better advantages of training. Here it was that her young friends in America learned to know and love her; the members of the "Leaf Blades" and "Oak Ridge" Bands, who adopted her as their own especial charge.

Snatched from death or far worse, she grew up in the atmosphere of Christian kindness like a fair young flower. Her health became vigorous, and her progress in the Bible lessons and others was cheering, if not rapid. The dreary life of ignorant, hopeless slavery to which little girls in India are consigned, was exchanged for a busy, peaceful, joyous one to Bella and the large flock of orphans rescued as she was.

Early in the fair Sunday mornings, these young girls would wake up fresh and bright, and after prayers and a light lunch of parched rice, would walk with their teacher about a mile to church soon after sunrise.

On their return and after breakfast, the preparing of lessons for Sunday-school engaged them. This began at twelve and lasted for successive classes until two o'clock. At half past three dinner was ready, then followed afternoon services, and to this, though their choice was given them, all wished to go. After their return came supper, and in an hour or two afterward they were quite ready to go to bed. This was the routine for Sundays when little Bella became one of the large family. On week days the children were taught many useful things besides book lessons. They were trained to be helpful in light domestic duties, and in a long airy room furnished with many sewing machines, the older girls learned to make all the clothes for the household and great deal besides, which helped to meet the expenses of the orphanage.

The extremes of an Eastern woman's life between grinding drudgery in the case of the poor, and especially of widows, and the dreary idleness of the rich, pent in between four bare walls with nothing to do but to play with their jewels, were to be counteracted in the training of these future helpers of their countrywomen, and to this the Christian lady who presided over the home had a wise regard. She had learned herself and would fain teach them, that while the Gospel does not emancipate woman from all subjection it does exalt service and makes it glad and free by making of those lowly offices it is the lot of woman to exercise, a work as high as Gabriel's, if only done "unto the Lord" and "in His name." This it reveals as the privilege of woman, of any child of God, and so doing, she is a "minister of His," "doing His pleasure."

Life for Bella and her companions was by no means a succession of tasks only. At intervals, and especially toward the close of the day, they had hours of happy leisure, usually spent in the ample grounds of the Compound.

Years passed away, and she grew into a tall, slender girl, greatly beloved by her teachers and schoolmates. But soon a heavy languor began to creep over her, and every step, whether at work or play, seemed to cost her an effort. At last lessons had to be laid aside and work dropped from the willing, but weak hands. No longer Bella's light foot was ready to do service for another's need. Even her little bed was empty in the room she had shared so long, and they who would find her now had to look for her in the Orphanage Hospital. Pleasant and airy and well-shaded when the Indian sun tried to look in upon it, was the room provided for the sick children, and here Bella lay patient, unmurmuring through months of illness, not far from her friend Lottie, who was smitten with the consumption. Precious lessons the Lord was teaching her as she lay there through the long hours, weary but uncomplaining, and when in February Lottie entered into that "place" which the Lord had gone to prepare for her, dying most peacefully with a full trust in her Divine Saviour, Bella had learned that He who had been with her through the months of failing health and had conquered death for Lottie, would carry her safely through whatever might yet await her, and she calmly rested on her Saviour's word of promise.

Never a complaint escaped her lips. To the frequent inquiry of her teacher, "How are you now, my child?" her usual answer was, "Better, mamma, thank you." The stir and excitement attendant upon the removal of the Orphanage into the new and beautiful quarters provided for it in the midst of ample grounds with abundant foliage and shrubbery, seemed to give a temporary accession of strength to Bella, and for a time she rallied so far as to leave her bed and be able to walk about during some part of every day, and busied herself in watching over the little ones. It seemed such a comfort to her to be of use once more.

About this time one of the older girls had been very naughty, and the teacher was obliged to shut her up in a room by herself that she might think over her conduct and pray to God to make her truly sorry for her sin. To Bella this was a sore trial. She sobbed and cried and for a time could not be comforted. "Just to think of it," she said, "This is the girl for whom I have striven so much, the girl to whom I have repeated texts from the Bible, slowly, one word at a time, over and over again, as when one is teaching a bird to talk." It grieved her to the heart to have the Lord disobeyed willfully by one of whom she had hoped so much better things.

Soon again the pleasant rambles among the shrubbery and clustering vines and brilliant flowers around the new home were at an end for Bella, but she took no less a heartfelt interest in all the little pleasures and plans that went on around her, and we can imagine her intense appreciation of the fun when Mrs. Page showered her gathered store of scraps of lace and silk and ribbons from an upper window on the children so merrily playing below. The joyous rush and screams of delight were music to the ears bending over them.

There came one Thursday afternoon the children's prayer-meeting time when Bella was present with them but in great feebleness, lying on a couch. To the surprise of all present she said, "Let me pray to-day." And she did pray aloud so simply and so touchingly that the teachers, in tears, said to each other: "She is going away from us; she could not pray so wondrously if she were not very near the borders of heaven."

"Keep close to Jesus, dear," was Mrs. Page's parting word one night. "I am holding fast, mamma," said the child, "and He is holding me."

So often had her teacher read Bella's favorite chapter to her, the 14th of St. John, that she knew it by heart in Bengali.

After hearing a letter read that had been sent to her by her young friends and supporters in America, she sighed deeply and said: "I have a great desire to see them all." "To see whom?" "All those dear children," she replied. "Up there, Bella, where there is no more sea, you may behold their faces every day in the Father's house." A radiant look was her only answer.

The best medical care, the tenderest nursing by night and by day, and every kindly ministration were hers. She once expressed a wish to see Mr. Mookerjee, a missionary and converted Brahmin, but as he was away at Jarmalpore there seemed no hope of gratifying her. Mrs. Page explained this to the disappointed child and then went over to the Mission Home to tell the other ladies of Bella's dying condition, and, there, to her intense surprise, she found Mr. Mookerjee. He had unexpectedly returned to Calcutta that morning, and thus had the loving Saviour prepared to gratify the dying wish of His child, so tenderly "He careth for them."

Mrs. Page took him over at once to see Bella, and the dear child was delighted. He read and talked and prayed with her. When asked, "Are you ready to die?" she replied, "I speak the truth; there used to be at one time a certain fear of death on my heart, but now every atom of that fear is gone; the Lord has taken it all from me, for He says, 'I am the Way and the Truth and the Life,'" When racked with pain, she would say, "Come quickly, Lord Jesus," and would say to Mrs. Page, "Pray with me, mamma, the flesh is very weak." The 23d Psalm, the 5th chapter of 2d Corinthians, and the 10th of St. John, with like portions that have proved cordials to the fainting spirit near the end of its pilgrimage in all ages, were often read to her. They served to soothe her suffering, and called forth many a time her glad "Amen." One morning when she was tossing restlessly to and fro, Mrs. Page went to her and repeated softly in Bengali: "In my Father's house are many mansions; if it were not so I would have told you, I go to prepare a place for you." In a moment she was quiet. The thought of that glorious home just ready to receive her lulled every feeling of unrest, and banished the consciousness of pain.

Another time one asked her: "Are you holding the Saviour's hand?" She answered, "He is holding me, and will soon land me on the other side of all my sufferings." To another who inquired, "Are you afraid, Bella?" her answer was, "Fear is only for those who have no faith. Lord, I believe, help thou my unbelief." On the night of the 4th of July, while loving ones were watching at her bedside, the labored breathing suddenly ceased, and Bella was safely landed "on the other side."

In the morning, so calm and joyous was the expression of her features we could almost fancy, said one who saw her, that she lay asleep among the rose-buds and lilies that friends had strewn around her. As the early breeze stole in, stirring her white drapery and the veil that covered her, the little ones came to the teacher, saying, "Mamma, Bella is breathing; come and see. She will wake very soon." "Yes, little ones," was the answer, "she is awake even now, singing the Saviour's praise in heaven."

She lies in the native Christian cemetery, not far from her adopted home, "in sure hope of a blessed resurrection."

Could it be that the dear young friends who have aided in the blessed work of providing a happy earthly home for Bella and her companions would fail to meet her in the better land? they who from infancy and in so favored a lot have had the offer of a Saviour's love which proved to her a priceless treasure?

Surely, with grateful and complete self-surrender to the Lord, who bought them and her with His own blood, they will go on, a thousand-fold encouraged, to seek other gems for the crown of their Prince and Saviour, other poor little orphaned ones to be trained for Him, and to meet them with Bella in the heavenly home, whose joys not even the language of inspiration can do more than shadow forth to us. E. H. S.

RECEIPTS *of the Woman's Union Missionary Society, from February 1st to March 25th, 1880.*

MASSACHUSETTS.

Amherst, Mrs. Anson D. Morse, donation 5, "Link," 60c, . . 5 60
Boston, Boston Branch, Mrs. H. Johnson, Treas. (See items below.) 50 40
Maplewood, Mrs. J. C. Gordon, for Miss Gardiner's School, 30 00
Northampton, Miss M. A. Allen, Collector, of which from Chinese boys of Miss Whites' S. S. class, for China, 7 74; and for "Link," 60c, . . . 29 34
Wellesley, Misses Annie M. Sill, and Mary E. Sill, Wellesley College, for Cawnpore, . . 10 00

$125 34

CONNECTICUT.

Coventry, Mrs. R. M. Lillie, Collector, Mrs. B. T. Preston, 10; Mrs. J. B. Porter, 5; Mrs. H. K. Talcott, 3; Mrs. M. L. Brewster, 2; Mrs. R. M. Lillie, 2: Mrs. R. E. Loomis, 1; Mrs. E. H. Hunt, 1; Mrs. M. L. Loomis, 1; Mrs. M. Hutchinson, 1; Mrs. J. P. Kingsbury, 50c.; Mrs. H. N. Kingsbury, 50c.; Mrs. L. P. Loomis, 50c.; Mrs. F. Brewster, 50c.; Mrs. H. M. Goodwin, 50c.; Mrs. S. Hughs, 50c.; Mrs. J. O. Pitkin, 50c.; Miss A. Porter, 50c.; Mrs. D. French, 25c.; Friend, 30c.; Postage, 30c.; Miss E. H. Talcott, North Bromford, 2; "Link," 60c., ... 33 40
Fairfield, Mrs. Henry T. Curtiss, 10; "Link," 50, . . . 10 50
New Haven, A Friend, . . . 250 00
Collected by Mrs. Jas. Williamson: Mrs. T. D. Wheeler, 10; Miss T. M. Wheeler, 5; Mrs. D. C. Eaton, 2; Mrs. Tredwell Ketcham, 5; Miss E. W. Davenport, 10; Mrs. J. M. Hoppin and "Link," 3 60; Miss H. Starr and "Link," 5 60; Mrs. E. M. Crane, 2; Mrs. Nelson Hall, 3; Mrs. Wooster Hotchkiss, 2; Mrs. Hillhouse, 5; Mrs. J. Dwight, 1; Mrs. Frederick Ives, 2; Misses Gerrys, 5; Mrs. Dr. Bronson, 5; Mrs. E. S. Baldwin and "Link," 2 50; Miss M. E. Baldwin and "Link," 2 50; Mrs. Ingersoll, 1; Miss Tappan, 1; Miss Joy, 1; Miss J. E. Lyman, 1; Miss J. M. Lyman, 1; Mrs. Leo Bradley, 1; Miss Bradley, 1; Miss L. Bradley, 1; Miss M. A. Marshall, 2; Miss Edwards, 1; Mrs. Dr. Wells, 2; Mrs. Samuel Harris, 1; Miss E. P. Hall, by Mrs. Charles Robinson, 1; Mrs. Charles Robinson, 20; Mrs. James Williamson, 20; 126 20
Mrs. E. C. Read, to constitute Miss EMMA F. TAYLOR, Life Member, by Mrs. James Williamson, ... 50 00

$470 10

NEW YORK.

Albany, Albany Branch, Mrs. Frederick Townsend, Treas. Miss E. Mayell, annual subscription, 2; Miss Mayell, for "Links," 2.40; Mrs. Geo. R. Shortiss, 15; Mrs. S. O. Vanderpoel, for "Angel's Band," "In Memorian," 20, . . 39 40
Astoria, L. I., Band "Loving Helpers," per Miss Alice Wolcott, for "Alice Wolcott," Calcutta, ... 7 50
Blackbrook, Mrs. B. E. Wells, 1; Mrs. Rogers, 1; per Mrs. M. K. Platt, ... 2 00
Bridgehampton, L. I., "D. M. Miller Memorial Band" of Presb. Church, per Miss M. E. Rose, for "Belle Miller" Calcutta, ... 50 00
Brooklyn, Mrs. A. H. C. Howard, per Mrs. R. L. Wyckoff, and "Link," 5 00
Mrs. J. H. Taft, Jr., per Miss E. W. Beers, ... 5 00
Mrs. D. J. Lyons collection, 14; "Link," 1.55, ... 15 55
"H. G. Brittan Band," per Mrs. G. C. White: from Mrs. J. H. Patten, 50; Mrs. G. C. White, 50; for "Miss Karageusian," Constantinople, "Link" and expenses, 1, ... 101 00
Mrs. A. C. Burke, donation and "Link," 5 00
Corona, L. I., "Leverich Memorial Band," Mrs. F. J. Leverich, Treas., for "Shorinda Katsu," Bible Reader in Japan, ... 8 77
Flatbush, L. I., "Strong Memorial Band" of Reformed Church, Mrs. M. H. Bergen and Miss C. S. Vanderbilt, collectors: for Bible Readers in Japan, and Vellore, India; Mrs. John A. Lott, 5; Mrs. Abraham Lott, 5; Mrs. W. H. Story, 5; Mrs. M. H. Bergen, 5; Mrs. C. L. Wells, 5; Mrs. A. L. Zabriskie, 5; Mrs. J. D. Prince, 5; Miss S. Ella

Schoonmaker, 5; Mrs. J. V. B. Martense, 4; Mrs. John Z. Lott, 3; Mrs. John H. Ditmas, 3; Mrs. John Antonides, 3; Mrs. G. L. Vanderbilt, 3; Mrs. Spofford, 3; Mrs. Dr. Zabriskie, 3; Miss Annie Lott, 3; Miss Phœbe Ditmas, 3; Miss C. S. Vanderbilt, 3; Miss Gertrude Lefferts, 2.50; Miss Annie Lefferts, 2.50; Mrs. Ferris, 3; Miss Duryea, 2; Mrs. W. H. Allgeo, 2; Mrs. Abraham J. Ditmas, 2; Mrs. Wm. Williamson, 2; Mrs. Cornelius Suydam, 2; Mrs. Winship, 2; Mrs. Jane A. Martense, 2; Mrs. Wm. Story, 2; Mrs. Hess, 2; Mrs. Longmire, 2; Mrs. Wm. Brown, 2; Miss Louise G. Zabriskie, 2; Miss Matilda McLeod, 2; Miss Gertrude Schoonmaker, 1; Miss Sarah Ditmas, 1; Mrs. Wm. Schoonmaker, 1; Mrs. Wm. Mathews, Jr., 1; Mrs. Peter J. Neefus, 1; Mrs. J. P. Vanderveer, 1; Mrs. S. H. Williamson, 1; Mrs. Henry Stryker, 1. Mrs. Edgar Jones, 1; Mrs. Dr. Ingraham, 1; Mrs. T. B. Lott, 1; Mrs. W. K. Williamson, 1; Mrs. Wm. Allgeo, 1; Mrs. Stillwell, 1; Mrs. Rhodes, 1; Mrs. J. L. Vanderbilt, 1; Mrs. Catherine Wyckoff, 50c; subscriptions for "Links," 6.50, ... 128 00

Glenville, "Hope Band," per Miss Julia Harmon, ... 18 50

New Brighton, S. I., Staten Island Branch, per Mrs. Thomas Melville: Mrs. Van Tassel, 1; Mrs. Bement, 5; Mrs. R. P. Smyth, 1; Mrs. J. Brown, 2; Mrs. C. Walser 1; Mrs. Bagley, 1; Mrs. T. Walser, 1; Mrs. M. B. Delavan, 2; for leaflets, 25c. Added, 17.53, . . 31 78

New York, By Miss J. Abeel: Miss Penfold, 10; Miss J. A. Hyde, 1; "Links," 1, . . 12 00

Mrs. C. R. Robert, . . . 50 00

Mrs. Anson Phelps Stokes, for Miss Caddy, ... 300 00

S. S. of South Reformed Church, Mr. F. M. Curtiss, Treas., . 2 00

Mrs. Ely, balance of lunch fund, 3 00

Mrs. William Spencer, per Mrs. Jacob LeRoy, ... 100 00

Mrs. J. M. Porter, 10; Miss S. Morris, 3; Mrs. Jacob Le Roy, 7. All per Mrs. Jacob Le Roy, 20 00

"L.," through Mr. W. H. Brown, for zenana work, . 10 00

Mrs. E. M. Kingsley and children, annual subscription, . 6 00

"Penny Helpers," 7th Avenue Mission, per Mrs. M. W. Lyon, ... 6 00

Mrs. W. E. Mathews, . . 5 00

I. B. C., by Miss Collins, . . 20 00

Members of South Reformed Church, by Mrs. E. P. Rogers, for Miss Ward's school: Mrs. Eugene Thomson, 25; Mrs. Samuel Sloan, 25; Mrs. Elder, 10; Miss J. Abeel, 10; Mrs. E. P. Rogers, 10; Mrs. Sewell, 5; Mrs. Dexter, 5; Miss Hanaway, 7; Mrs. Aug. Taylor, 5, 102 00

(Also sent in dolls for India, Mrs. McCready, 10; Mrs. Joseph Lockard, 5).

Sales of Easel, from Roselle, 1.25; and emery, etc., 20c., . . 1 45

7th Avenue Mission S. S., per Mr. J. Paton, toward support of Miss Gardner, . . . 100 00

Mrs. A. Van Santvoord, "In Memoriam," for "Ansa," in Peking, ... 50 00

1st Reformed Episcopal Church, Mrs. Edward Rawson, Treas., for zenana work, of which from A. E. K., 5, . . . 307 00

Mrs. S. P. Maghee, . . . 10 00

Mrs. H. S. Wood, . . . 10 00

Owego, Mrs. S. A. Parker, . 10 00

Southampton, L. I., Presb. Church, Mr. Isaac P. Foster, Treas., for "M. A. Burnett" scholarship, in Peking, China, . . 41 73

Syracuse, Mrs. A. A. Hudson, collector, for "Yoni Hara," in Yokohama, 65; "Link," 11.50, 76 50

Tarrytown, Tarrytown Aux., Mrs. C. Brombacher, Treas., 27.20; Miss Bulkley's Young Ladies' school, 2.05, ... 29 25

$1,689 43

NEW JERSEY.

Bridgeton, Miss Julia F. Nichols, 5 00

Hackensack, Sabbath-School of 2d Reformed Church, per Mrs. Williams, for Miss Ward's new work, ... 70 00

"Chase Band," per Mrs. Williams, 16.30; "Link," 4.80, . 21 10

Highlands, "Heart's Content," for Bible Reader, in Japan, . 25 00

Morristown, By Mrs. E. F. Randolph: Mrs. Albert Eidman, 1; Mrs. C. S. Hunter, 1, . . 2 00

Morris Plains, Mrs. M. R. Buttolph, annual subscription, 10; Mrs. Geo. Vail, for "Link," 1, 11 00

Newark, Mrs. Grannis, . . . 5 00

Newark Aux., Mrs. Dr. E. D. G. Smith, Treas.: Emmanuel Reformed Episcopal Church, by Mrs. J. Howard Smith, 14; by Mrs. Wm. A. Whitehead, Trinity Church, Mrs. J. V. Smalley's S. S. class, 25, . . 39 00

Newton, "Byington Memorial Band," per Miss M. N. Hoyt, 20 00

New Brunswick, New Brunswick Aux., Miss M. A. Campbell, Treas., of which for support of "Masa Ito," 12.50; for support of "Hope Leighton," 12.50;

gift to "Hope," 5; donation from Misses Varick, of N. Y., 10; remainder for general fund, ... 54 00

$252 00

PENNSYLVANIA.

Philadelphia, Philadelphia Branch, Mrs. C. B. Keen, Treas., for Miss Higby, Maulmain, 100; for Mrs. Mary C. Winsor, Siroor, India, 100, . . . 200 00
Mrs. S. C. Savage, for "Sarah Chauncy," Calcutta, 30; for school in Peking, 120, . . 150 00

$350 00

DELAWARE.

Wilmington, Woman's Union Miss. Soc., Mrs. Dr. R. P. Johnson, Treas., . . . $53 00

OHIO.

Cincinnati, Cincinnati Branch, by Mrs. Neff, Sec., Mrs. Alex. McDonald, ... 5 00
Columbus, "Sarah Weed Band," per Miss Kate Gardiner, proceeds of festival, . . . 100 00

$105 00

ILLINOIS.

Chicago, Chicago Branch, Mrs. O. F. Avery, Treas. (See items below.) 192 95
Galesburg, "Prairie Gleaners," Miss Fannie Smith, Treas., 50; "Joteringen Band," 8.75, . 58 75
Peoria, Woman's Miss. Soc. of Christ's Reformed Episcopal Church, Mrs. Mary S. Chadwick, Treas., for support of Miss Staig, Calcutta, . . 60 00

$311 70

MICHIGAN.

Old Mission, Grand Traverse Co., Mrs. Henry G. Reynolds, by Mrs. Z. S. Ely, . . . $10 00

MISSOURI.

St. Louis, St. Louis Aux., Mrs. S. W. Barber, Treas., of which from Mrs. J. B. Maude for "Mabel Maude," Calcutta, 30, and for furnishing room in Cawnpore, 20, ... $105 00

COLORADO.

Boulder, S. S. of Reformed Episcopal Church, per Rev. J. C. Pratt, ... $2 00

SALES OF PUBLICATIONS.

Subscriptions for MISSIONARY LINK, Miss Bulkley, 3.30; Miss Davis, 5; Miss Rose, 5; Mrs. Rawson, 8.50; Mrs. Arcularius, 2.40; Mrs. Randall, etc., 3; Mrs. Potter, 2; Mrs. Hutchinson, etc., 2.40; Smaller subscriptions, 34.27, . . 65 97
Sales of "Kardoo," . . . 7 63
" Japan leaflets, . . 8 84
" other leaflets, . . 8 72

$91 16

Total from Feb. 1st, to March 25th, ... $3,564 83

MRS. J. E. JOHNSON,
Asst. Treas.

RECEIPTS *of the Boston Branch.*

Mrs. Burr Porter's collection:
Oliver Ditson, . . . 10 00
Mrs. Oliver Ditson, . 3 00
Miss Graves, . . . 1 00
C. H. Ditson, . . . 2 50
Mr. S. Marston, . . 5 00
Mrs. A. D. French, . 2 00
Dr. Ahlbourne, . . 1 00
Mrs. Wm. Mason, . . 1 00
" A. Adams, . . 1 00
" N. Adams, . . 1 00
" E. L. Adams, . . 1 00
" Henderson, . . 1 00
" Johnson, . . 1 00
" Almy, . . . 1 00
Miss Aborne, . . . 1 00
Mrs. Stone, . . . 1 00
" Raymond, . . . 1 00
" Jewell, . . . 1 00
Miss Mann, . . . 50
Mrs. E. G. Byam, . . 1 00
Lincoln House Band, . 3 00

40 00

Through Mrs L. J. Knowles, Miss Abby L. Turner, . . . 5 00
Mrs. E. Crosby's collection: Mrs. John Trull, subscription and "Link," 3.20; Mr. G. M. Jeffry, subscription and "Link," 1.60; Mrs. S. G. Burnop, "Link," 60c, . . . 5 40

$50 40

MARIA N. JOHNSON,
Treasurer.

RECEIPTS *of the Chicago Branch.*

From premiums on the sale of seats in the "Central Church,"	40 00
From three members of "Central Church," S. B. Hughs, 1; Aug. C. Campbell, 2; S. A. Sprague, 25,	28 00
Mrs. E. Hunt,	3 00
Miss P. L. Smith, for publications,	1 00
Mrs. Henry W. King, for "Fannie King," Calcutta,	30 00
Mrs. Rieley,	2 00
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Anonymous,	30
Miss P. L. Smith,	25 00
Mrs. P. A. Avery,	50 00
LINK subscriptions,	4 20
	$193 50
Less expressage on Reports,	55
	$192 95

MRS. O. F. AVERY,
Sec and Treas.

RECEIPTS *of Philadelphia Branch, from January 29th to March 26th,* 1880.

Through Mrs. S. F. Ashton: Mrs. S. F. Ashton, 10; Mrs. J. B. Vandusen, 5; Mrs. Wm. C. Houston and "Link," 5.60; Mrs. Thos. C. Hand, 5; Mrs. Charles Gibbons, 5; Miss Mary Gilbert, 5; Miss Augusta Schulze, 2; Mrs. A. E. Schulze, 2; Mrs. Mary Burke, 2; Miss Fanny Bryan, 2; Mrs. J. S. Keen and "Link," 1.60; Miss Vallance, 1; Mrs. Chas. Robbins, 1,	47 20
Through Mrs. B. Griffith: Mrs. J. P. Crozer, 20; Mrs. B. Griffith, 5; Miss M. J. Lewis, 2,	27 00
Through Mrs. Mary Adams: Mrs. John Biddle, 5; Mrs. Ed. Y. Townsend, 5; Mrs. Lucy Shober, 10; Mrs. Dunton, 5; Miss Beulah Coates, 2; Mrs. M. Adams, 3,	30 00
Through Mrs. R. C. Matlack: Mrs. Stephen H. Greene, 10; Mrs. Dr. Goodwin, 2; do. "Link," 50c.; Miss Mattie D. Abbott and "Link," 5; Mrs. Dr. Breed, "Link," 60c.; Miss Beulah Coates, "Link," 50c.; Miss M. Hutchinson, 10; Mrs. C. B. Williams, 2.60,	31 20
Through Mrs. I. S. Williams: S. S., Church of the Covenant, 20; Miss M. Johnson, 1877-'78-'79, 4.50; Mrs. J. M. Curdy, 5.50; Mrs. A. Getze, 1.50; Mrs. B. Tingley, 5; Miss R. Wetherill, 10; Mrs. Janeway, for Mrs. Winsor's school at Siroor, Bombay, Pres., 10; Mrs. Wm. Tatem, "Link," 60c.,	57 10
Through Miss Dillaye: Mrs. Gustavus W. Knowles,	100 00
Through Mrs. Longstreth: Esther F. Wistar, 10; Julia Wood, 5 50; R. S. J. Randolph, 5 50; A. L. Lowry, 5 50; Henrietta W. Pearsall, 5 50; A. E. Sparks, 5 50; Helen T. Cope, 5 50; Mrs. M. Carey Lea, 5; Clara H. Miller, 2; Pauline Townsend, 1; Gertrude H. Buckley, 50c.; Mrs. Wm. W. Paul, 50c.,	52 00
Through Mrs. A. F. Lex: Mrs. A. F. Lex, 15; Mrs. Lemuel Coffin and "Link," 5 60; Miss Henrietta Graff, 2;	22 60
Through Mrs. T. S. Foster: Mrs. Vanaken, subscriptions and "Link," 1 60; Mrs. Shallcross, "Link," 1878 and 1879, 1 20; Mrs. J. C. Pechin, 1; Mrs. Vanevra, 60:	4 40
Ref. Epis. Ch. Mrs. Nicholsen and Mrs. Stotesbury, Committee: Woman's Bible Class of Ind., Reformed Epis. Church, per Mr. Wm. Allen, 20; Mrs. R. G. Stotesbury, 2; Cash, 1; Mrs. Wm. A. Stephens, 2 50; Mr. Edward Maule, 5;	30 50
Germantown Auxiliary, per Miss Hallowell, Treas.: Mrs. Theo. Bayard, 5; Mrs. C. P. Bayard, 5; Miss A. Bayard, 2; Mrs. Whitney, 5; Mrs. Clewell, 5; Mrs. C. Morgan, 1; Mrs. J. Cross, 50c.; Miss Milligan, 50c.,	24 00
Mrs. Geo. Nugent's collection: Mrs. Leavitt, 2; Miss M. Whiteside, 1; Mrs. C. H. Cummings, 1 50; Mrs. H. K.	

Cummings, 1; Mrs. Chas. Le Boutillier, 3 50; Mrs. H. G. Jones, 2; Mrs. Douglass, 2; Mrs. Benj. Homer, 1 50; Miss F. Howell, 1 50; Mrs. Ed. Jefferies, 1; Mrs. Geo. Nugent, 3; 20 00
Miss M. Whelen and "Link," . 1 50
Infant School of St. Paul's Episcopal Church, ... 20 00
Interest from Harriet Holland estate, ... 490 00

$957 50

MRS. C. B. KEEN,
Treasurer.

Also received for Replacing the Reserve Fund.

Mrs. Samuel Sloane, N. Y., . 100 00
A Friend, N. Y., ... 100 00
Hearts' Content, N. J., . . . 50 00
By Miss J. Abeel: Mr. C. H. Isham, 25; Miss M. H. Drake, 25; Mr. A. H. Muller, 5; Miss M. A. E. Muller, 5; Miss J. Penfold, 2; Mrs. Thomas Denny. 20; Mrs. A. Stone, 2, . 89 00
Mrs. J. E. Johnson, . . . 100 00
Mrs. D. J. Ely, ... 100 00

$539 00

NEW LIFE MEMBERS.

Miss Emma Fellowes Taylor, by Mrs. E. C. Read, New Haven, Conn.
Mrs. Addison F. Beech, by "Anna Hull Memorial Band," Catskill, N. Y.
Mrs. Walter R. Mott, by "Anna Hull Memorial Band," Catskill, N. Y.
Mrs. Wallace Warner, by "Anna Hull Memorial Band," Catskill, N. Y.
Mrs. Louisa P. Langford, by "Anna Hull Memorial Band," Catskill, N. Y.
Mrs. John Hayes, by "Sarah Weed Band," Columbus, O.
Miss Lilly Sullivant, by "Sarah Weed Band," Columbus, O.
Miss Bellina Neely, by "Dorinda Band," Franklin, Ky.
Miss Lizzie Clark, by "Prairie Gleaners Band," Galesburg, Ill.

NEW MISSION BANDS.

"Drops in the Bucket," Mrs. G. Wetmore Colles, Morristown, N. J.
"Loving Helpers" to support child Alice Wolcott at the Calcutta Orphanage, Miss Alice Wolcott, Astoria, L. I.
"The North Star Missionary Society," of Ingham University, Le Roy, N. Y., Miss M. B. Agnew, Pres., Miss May Warner, Treas., Miss Myra R. Platt, Sec'y.

DONATIONS.

We gratefully acknowledge the receipt of a package of fancy articles and patch work from Miss A. E. Brooks, New Hampton, Orange Co., N. Y.
A package of picture scrap books for the Calcutta Orphanage, from Miss Emily Rassingden, Philadelphia. Pa.

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